

The So-Called Lord's Prayer

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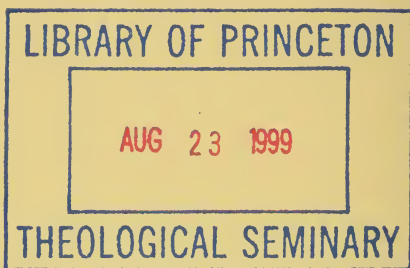
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“After this manner pray ye: Our Father which art in heaven, Hallowed be thy name.

Thy kingdom come. Thy will be done in earth, as it is in heaven.

Give us this day our daily bread.

And forgive us our debts (our trespasses), as we forgive our debtors (those who trespass against us).

And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.” (Matthew vi:9-13.)

1. This is Not the Lord's Prayer.

The Lord's Prayer, the prayer He offered Himself, is recorded in the Seventeenth Chapter of the Gospel of John—the entire Chapter.

A prayer that has in it all the wealth of divine love, the measurelessness of infinite grace and the revelation that He

who so prayed is none other than the pre-existent Son of God, God the Son and very God of very God.

2. The Prayer Recorded in Matthew and Luke is the Disciples' Prayer.

“And it came to pass, that, as He was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.” (Luke xi:1.)

3. It is a Personal and Private Prayer.
(iv:6.)

“When thou prayest, enter into thy closet (literally, private room) and when thou hast shut thy door pray to thy Father which is in secret.”

Since this is a personal and not a mass prayer; since it is to be used in private, there is no ground nor authority for using it as a congregational prayer.

4. This is a Prayer to the Father; but, the name of our Lord Jesus Christ does not once occur in the Prayer.

As Christians we have no right to pray to the Father, nor come to the Father, except in the name and through the person of our Lord Jesus Christ.

“No man (no one) cometh unto the Father, but by me.” (John xiv:6.)

“In the name of our Lord Jesus Christ, giving thanks to God and the Father by him.” (Colossians iii:17.)

Since this Prayer does not have that name—it cannot be used by Christians.

5. This Prayer is for the Coming of the Kingdom.

As Christians we are not to pray for the Coming of the Kingdom.

We are to pray for the Coming of the Lord Himself.

“Even so, come, Lord Jesus.” (Revelation xxii:20.)

Prayer for the Coming of the Kingdom means Prayer for the Coming of the King.

But, as Christians, we are not to pray for the Coming of the Lord as King. We are to pray for Him to come as the **Bridegroom**.

“The Spirit and the bride (the Church) say come.” (Revelation xxii:17.)

The Bride, the Church, is waiting for the Bridegroom.

“Behold, the bridegroom cometh; go ye out to meet him.” (Matt. xxv:1.)

6. This Prayer requires we shall for-

give those who have trespassed against us before we can be forgiven of the Father. (v:15.)

“If ye forgive not men their trespasses, neither will your Father forgive ye your trespasses.”

Our sins and trespasses as Christians are not to be forgiven in proportion as we forgive others.

They are not to be forgiven through prayer at all.

They are forgiven through **confession**; as it is written:

“If we **confess** our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” (1 John i:9.)

7. This Prayer was taught to the Disciples before the Holy Spirit was given.

“The Holy Spirit was not yet (given); because that Jesus was not yet glorified” (not yet risen from the dead). (John vii:39.)

The Holy Spirit has now been given.

He dwells in us as believers.

He has made our body His holy temple. (1 Corinthians vi:19.)

This is the age of the Holy Spirit.

As Christians we are to pray **in** the Holy Spirit.

“But ye, beloved, building up yourselves on your most holy faith, **praying in the Holy Ghost.**” (Jude 20.)

We are not to pray in any fixed formula, but in and under the direct inspiration of the Holy Spirit.

“Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be **uttered.**” (Romans viii:26.)

As this is the age of the Spirit the formula of prayer given to the disciples is not for us.

8. This Prayer is a plea for deliverance from the Great Tribulation.
(v:13.)

“Lead us not into temptation.”

The same word, “temptation,” is used in Revelation iii:10, to signify the Great Tribulation coming on the world.

In that verse the Lord promises the Church shall not go through it.

“I will keep thee from (out of) the hour

of temptation, which shall come upon all the **world** (the world, not the Church) to try (not the Church) them that dwell **upon the earth.**”

In Revelation Fourth and Fifth you have a vision of the Lord's promise fulfilled.

In the Fourth Chapter a door in Heaven is opened, a trumpet voice (the voice of the First Resurrection) bids John as the representative of the elect in this age to go up thither. He is caught up immediately into Heaven. Then the figure changes and the Church is seen as a body of kings and priests enthroned with Christ. In the Fifth Chapter the Church is making ready to come forth with the risen Lord as King of the Jews and in judgment on His foes and theirs.

From the Fifth Chapter to the Nineteenth you have a picture of the “temptation,” the Great Tribulation. Not once is the Church mentioned; not once is the Church seen on the earth. All the time the Tribulation is raging she is safely housed with Christ in the place which long ago He went to prepare.

Since the Church will be in Heaven during the Tribulation you ought to be

able to see plainly that Christians are not called on to offer this Prayer.

9. This Prayer is a plea to be delivered from Antichrist. (v:13.)

“Deliver us from evil.”

The word “evil,” in the Greek, has the article.

With the article it always signifies “the evil one.”

The evil one is Antichrist, the Man of Sin, the Son of Perdition, called that “wicked,” the Lawless One.

He will be running his course during the Great Tribulation; but, as already shown, the Church will not be in the Tribulation, but in Heaven.

You have an immense corroboration of this transcendent fact in Revelation xiii:6.

“And he (the Beast—the Antichrist) opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”

In the Greek text the second conjunction, “and,” is not there.

The true reading is as follows:

“And he opened his mouth in blasphemy against God, to blaspheme his name, and

his tabernacle, **them** that dwell in heaven.”

Here we are told the tabernacle of God is—**them that dwell in heaven**. The preceding chapters Four and Five show the dwellers in Heaven are those who constitute the Church. By the tabernacle, by the dwellers in Heaven, is meant the Church.

The Church on earth today is the tabernacle, the dwelling place of God; as it is written:

“In whom (the risen Christ) ye also are builded (being builded) together for an **habitation** of God through the Spirit.” (Ephesians ii:22.)

Here is, as suggested, the corroborative proof that during the Tribulation the Church will be dwelling in Heaven; that the Tabernacle seen there and against which Antichrist hurls his impotent rage is the Church.

A Church in Heaven beyond the power of Antichrist and altogether out of the Tribulation need to pray neither to be delivered from Antichrist nor the Tribulation.

Once more it is an overwhelming demonstration and proof that this Prayer

is not for the Church, it is not for Christians.

10. This Prayer is to be used by those who shall be on the earth after the Church has been translated to Heaven.

There will be an elect remnant on the earth after the Church has been taken up.

This elect remnant will be among the Jews.

They will be brought out by the preaching of the Gospel of the kingdom, the announcement that the true King is coming to overthrow Antichrist, the false King, "the man of the earth."

They will be brought out by the preaching of Moses and Elias who are to be seen in the Eleventh Chapter of the Revelation; whom the Lord speaks of as my witnesses," the two olive trees and two candlesticks of Zechariah iv:2, 3.

During the Tribulation, no one can buy, sell or do business without receiving the mark of the Beast, the seal of Antichrist.

The elect will be confronted by two perils.

If they refuse the mark they will be beheaded.

If they accept the mark they will be cast into the lake of fire.

There is only one thing for them to do.

They must go individually into the "closet" and in private, in secret, ask the Lord for their daily bread.

They will also lift up their hearts in prayer beseeching Him to come and deliver them from their Adversary, the Beast.

The foreshadowing of this Prayer is to be found in Isaiah lxiv:1.

"Oh that thou wouldst rend (open) the heavens, that thou wouldst come down, that the mountains might flow down at thy presence . . . Wilt thou refrain thyself, O Lord? wilt thou hold thy peace, and afflict us very sore?"

The Lord will meet their daily needs, and when the Iniquity is come to the full He will descend, deliver and avenge them of their "Adversary."

This is the Lord's own promise:

"Shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?"

"I tell you that he will avenge them speedily, nevertheless when the Son of

man cometh, shall he find faith on the earth?" (Luke xviii:7, 8.)

The "Widow" spoken of in the context is the elect remnant, the "Adversary," is Antichrist.

The Lord will descend to Jerusalem, deliver them and destroy Antichrist and his kingdom.

But He asks a startling question.

"When the Son of man cometh, shall he find faith on the earth?"

The verb "find" is preceded by a Greek particle, *ara*; it has the same force as the Latin *ne*. It is a negative with an affirmative meaning.

When our Lord therefore asks the question He is making an affirmation. He says positively that there will not be faith on the earth when He appears to deliver the Jewish remnant.

The word, "faith," in the Greek text has the article, it is **the** faith. The faith, signifies "the faith once for all delivered to the saints." (Jude iii.)

The faith once for all delivered to the saints was delivered to the Church. The Church is the depositary of this faith.

When the Lord comes in His glory and

judgment He will not find this faith on the earth.

WHY?

Because, as already shown, the Church will not be here.

The Church will have been taken to Heaven to meet Him as the Bridegroom and to remain with Him above the Tribulation till He comes in Kingly power, and then she will come with Him.

The faith will not be on the earth when He appears to deliver Israel, it will be in Heaven with Him.

In this very question of the Lord you have brought to light one of those side corroborations of the truth that the Church will be translated to Heaven before He appears in glory.

And in all this you have again the absolutism of proof that this prayer taught to the disciples is not for the Church.

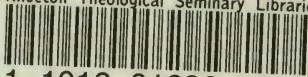
It does not belong to us as Christians in any wise whatever.

It is for the elect in Israel—among the Jews only.

It is a Prayer that cannot be used till after the Church has been caught up to meet the Lord as the Bridegroom.

A Christian taught of the Lord and walking according to Holy Scripture will not offer this prayer; nor will any Christian so taught and so walking join in any public, congregational use of that Prayer.

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